An Integrated Perspective of Humanism and Supernaturalism for Education: C. S. Lewis's Version of Education

Abstract

This paper explores some theoretical reflections on the connection between C. S. Lewis's thoughts on the purpose and process of education and his understanding of supernatural human nature which has been relatively little explored. An introduction about Lewis's career as a college teacher blends into the background of this paper. It is followed by Lewis' argument on the purpose of education: To produce a "good man" ("human") who pursues knowledge for the sake of learning and makes the right emotional and behavioural responses, affirming truly objective and universal values (*Tao*). Intertwined with the argument is the dual reality of human condition straddling this world and the other one with the latter taking precedence over the former. In order to produce educated men and women, Lewis argues for making the most of literary experiences and liberal studies as a main avenue toward the transformation of inner self of each student. These literary experiences need to be combined with the healthy dose of right action and behaviour because deliberate action with a purpose can create a reality in our character through the process of gaining momentum as a real interest or attitude in that direction takes hold. Lastly, some of the implications of these reflections for those who work with the young in school and liberal education are drawn out.

Keywords: C. S. Lewis, purpose of education, the first things, process of education, *Tao,* inner transformation, supernaturalism, Vygotsky, leisure activities, training and education,

Background: C. S. Lewis as an Educator

The central question of this article is how C. S. Lewis's views on the purpose and process of education are connected to his understanding of supernatural human condition. There have been only scarce resources available for the former topic compared to the latter one, but he was a superb college teacher working at two most prestigious higher educational institutions. His unique career combining a top-notch writer and an excellent teacher warrants some scholarly discussion, but the connection between these two aspects has relatively little explored. Besides, since his philosophical ideas are the integrated version of Humanism (i.e., in the sense of the intellectual study of classical literature and culture during the Middle Ages) and supernaturalism, Lewis is expected to make unique and significant contributions to the discussion of the purpose and process of education in such time as this when a new breed of heretics has emerged who blandly hold that the visible accounts for the invisible.

For the purpose of this article, an introduction of C. S. Lewis should be in order. This will lay a good foundation to understand his perspectives on education and human condition. He was born on November 29, 1898, the son of a Belfast lawyer. He was admitted to Oxford, but his university education was interrupted by military service during the First World War. After he completed it with honours later, he was associated with Oxford from 1924 until 1954. In 1954, he became a professor at Cambridge, whose position he held until a short time before his death on November 22, 1963, the day of President Kennedy's assassination. He got married in 1957 to Joy Davidman Gresham, an American poet and novelist, who died only three years later. The story of their marriage found its way into the acclaimed movie, *Shadowlands* directed by Richard Attenborough.

What remarkable features does he have which make him so special? For one thing, he was a superb writer who produced more than fifty books and many articles. Against his negative foresight on his books, around fifty years after his death, nearly everything he wrote is in print and sells better today than during his lifetime. In addition, a growing list of books

and articles as well as academic theses is based on his works, and many colleges open the courses on his literature and philosophical thoughts. Through the volumes of literary history and criticism such as *The Allegory of Love, An Experiment in Criticism, English Literature in the Sixteenth Century Excluding Drama, The Studies in Words,* and *The Discarded Image,* Lewis continues to impart to the next generations important insights into the ideas and culture of the Middle Ages. However, his primary medium became prose, much of which is inspired by his religious faith. By writing such books as *The Chronicles of Narnia*, the space trilogy (*Out of the Silent Planet, Perelandra,* and *Hideous Strength*), *Mere Christianity, The Screwtape Letters, The Great Divorce,* and *Till We Have Faces*, Lewis awakened the imagination of readers of all ages and confronted non-religious people with questions about supernatural realities that they might never have encountered in another format.

The second remarkable feature of his life and work bears on his academic career as a teacher. His vocation was college teaching. He never considered any other career. At twenty-six Lewis was elected to a Fellowship at Magdalen College, Oxford. He was expected to tutor students and deliver scholarly lectures. Even though he found his extensive tutoring hard work, he had a strong sense of the significance of the job and did his best in it. He was very glad that he had not become a research fellow with no students. As a result of his teaching endeavour, nearly every generation of pupils produced someone who became his permanent friend. In relation to Lewis's pedagogical practices in university, however, the distinction between education and learning made in "Our English syllabus" (1939) is worthy of note. Lewis strongly argues that Oxford colleges should be places, not for teaching, but for learning or the pursuit of knowledge. He assumes that university student is already "human" or well-rounded "good man" who is essentially different from the school pupil or a mere candidate for humanity who is to be moulded into human by another master (p. 84). Thus, the student and teacher (i.e., an older student) should regard each other as fellow students

learning knowledge for its own sake. They should not be conscious of each other but concerned about the subject (ibid., p. 85). He always made every effort to maintain this attitude toward his best students. He delighted in learning from them and generously praised them when he found something they had written or said at all illuminating (Sayers 1988, p. 260). At the same time, he as an older student of truth helped to eradicate their false habits of mind and teach them to reason correctly through the subject of English Literature. Indeed, as all his pupils will testify, his teaching consisted largely of making them aware of and debunking their absurdities, inconsistencies, and false sentiments (ibid., pp. 241-242). Besides, some gossip pertinent to his religious faith that he put his student or colleague in a corner by inappropriate religious questions was utterly groundless. This kind of baseless gossip, along with his writing of religious books, finally kept him from being awarded a Professorship in Oxford (Kilby, 1984). Tough as it was to absorb a professional blow like this, his new faith propelled him forward and gave his life and writing a new direction. In 1954 after thirty years of working in Oxford, however, he was given the opportunity to become Professor of Medieval and Renaissance English at Cambridge.

Educational institutions are said to be one of the three main mind-moulding institutions in Western civilization (including entertainment and journalism) in which only a small minority of people believes supernaturalism even though it has been the philosophy of the absolute majority (above 90%) of all human beings throughout the history (Kreeft, 1994). If it is right, educational institutions warrant a serious soul-searching process. While their choice needs to be respected, the question of what has made them hold on to the fold of naturalism rather than supernaturalism is more than just a curious inquisition, not least because Kreeft argues that one of the reasons for the decline of supernaturalism is "the loss, or suppression, of the sense of the world as shadow-lands, as shadow, as sign, as full of significance" (ibid., p. 15). Their attitude toward supernaturalism has much to do with less their highbrow interests

and professional values than their fundamental worldview, i.e., "a comprehensive, esp., personal, philosophy or conception of the world and of human life" (Webster's New World College Dictionary, the 3rd Edition). They just see this world as "flatland" from two-dimensional worldview resulting from the Enlightenment and scientific materialism, in which "if something couldn't be studied and described in an objective empirical fashion, then it wasn't 'really real'", just as Ken Wilber (cited in Schwartz & Gomes, 2010, pp. 23-24) argues.

In other words, many academicians and teachers just seem to be oblivious to the kind of consciousness needed to "look along" the experiences in this world rather than to "look at" them like a child staring at your finger while you point to the moon. They need to follow the pointing fingers of the experiences in the shadowlands, instead of getting stuck on the fingers themselves. Kreeft has Lewis in mind when he makes mention of this insight. The distinction between "looking at" and "looking along" in "Meditation in a Toolshed" (Lewis, 1970, pp. 212-213) is really the key to the psychology of Lewis's works and life as an educator as well as a writer. Here Lewis describes the experience of entering a tool shed and observing a shaft of sunlight coming through a hole in the roof. He could see the gradually widening beam of light with specks of dust floating downward. He calls this initial view "looking at" the beam. However, there is another perspective that involves "looking along" the beam. In order to do that, you would need to go to the beam and look outside through the crack. Then you could see trees, clouds and sun. In essence, "looking along" experiences bear on the priority of our life, taking precedence over "looking at" experiences or the secondary matters in our lives. Arguably this priority is ignored by a small number of people in the world. Thus, this paper proposes an innovative version of education for the majority of stakeholders in the world, which is underpinned by a focus on the integration of Humanism and supernaturalism perspectives reflected in Lewis's thoughts on the purpose and process of education.

Purpose of education

Lewis nowhere more clearly put forward his vision of education than in one of his least known works entitled "Our English Syllabus" (1939). Its subject matter is the role of the Oxford English School. At the outset of this essay, Lewis unambiguously makes it clear that the purpose of education is the formation of a well-rounded or holistic person ("good man" or "human"). This idea of education is not new at all. It has been argued by the stream of classicists such as Milton and Aristotle and has been promoted with one voice in almost every part of the world, but that purpose is yet to be implemented in a substantial measure. Lewis posits that the reason for this situation is the imbalance between (vocational) training and education stemming from the instrumental perspective on education currently on vogue which has a strongly positivistic, utilitarian, and standardized streak all over the world. "If education is beaten by training, civilization dies", Lewis argues, because the target of education is "the realization of human idea" which is the core of civilization and humanity (p. 83). Out of this context emerged a human aspect which is significantly different from the rest of God's creatures: All animals are workers and professionals at what they do, but men alone are amateurs in an infinite variety of activities at their leisure. In essence, they are supposed to learn the myriad activities in this world from their birth. Besides, he even goes on to argue that the leisure activities are the natural end of human life, referring to the argument of Aristotle. It is in this context that Lewis acknowledges the value of education, i.e., the realization of the human potential for leisure activities.

> Human life means to me the life of beings for whom the leisure activities of thought, art, literature, conversation are the end, and the preservation and propagation of life merely the means. That is why education seems to me so important: it actualizes that potentiality for leisure, if you like for amateurishness, which is man's prerogative. (p. 83)

How can leisure activities be compatible with the purpose of life? Lewis's logic is succinct and pithy: Because leisure is the purpose of human work as peace is the purpose of war. Thus, education needs to fit in with this framework of leisure: Help to realize human idea and the potential for leisure activities. No wonder the Greeks used the term *scholē*, originally meaning "leisure", for school. Schools were the place where their children enjoy the leisure or learn to know how to get the most of the leisure to the Greeks. The educational activities in school are expected to end up producing many a "good man" or "human" equipped with "civil behaviour, the logical faculty, and right sentiments" (ibid., p. 81). But this flow of argument is not without any problem. The Aristotelian idea of leisure manifests some weakness in it, and Lewis recognizes that (Lewis 1966, p. 354). For example, do humans work just to get leisure? Isn't there any inherent value of work, in separation from leisure? Or isn't that argument only a defence of laziness? However, it still has a good element such as "the recognition, badly needed by modern commercialism, that the economic activities are not the *end* of man" (ibid., p. 354, emphasis in original).

The weakness in his logic of leisure and its relation to education does not necessarily negate the power of his argument for the purpose of education. At the outset in his argument, he places the classical idea on the purpose of education to the fore and validates the leisure activities which virtually take the same features as liberal arts education as the main avenue to fulfil the purpose of education. More significant is the recognition of the original footnote of the words "the end" in the previous quotation which indicates that end is just the natural end of our life.

> The natural end. It would have been out of place here to say what I believe about Man's supernatural end or to explain why I think the natural end should be pursued although, in isolation from the supernatural, it cannot be fully realized. (p. 83)

In other words, Lewis takes into account dual dimensions of the purpose of human life. One dimension bears on the natural end of our lives, and the other is related to the supernatural one of human life because Lewis is convinced that man is primarily made for eternity and the whole universe was created for a positively spiritual one. For instance, Lewis deems our dissatisfaction with time a powerful piece of evidence that we are made for eternity. There is nothing more natural and all-pervasive in this world than time, yet we wonder or complain about it. While we often exclaim, "How time flies!", we frequently grumble in the same breath, "Time is really dragging today". Lewis asks, "Do fish complain of the sea for being wet? Or if they did, would that fact not strongly suggest that they had not been, or were not destined always to be, aquatic creatures?" (Vanauken, 1977, p. 90) Since our life is essentially intended for eternity not for temporal dimension, we are always uncomfortable with the current state of time restraint.

It is against the backdrop of these dual dimensions that Lewis acknowledges the natural end of human life, weighing up the unique amateurish condition of human consisting of both spirit and body. Thus, he argues that there are legitimate human experiences and activities appropriate for this kind of human formation, provided they are always kept in the right perspective of dual dimensions. The pleasure and joy stemming from these human functions can be the case in point: "Our Father refreshes us on the journey with some pleasant inns, but will not encourage us to mistake them for home" (1962, p. 112). The pleasant inns are represented by "a few moments of happy love, a landscape, a symphony, a merry meeting with our friends, a bathe or a football match" (ibid., p. 112). Pleasant moments and leisure

activities such as the study of literature, art, mathematics, and biology were given legitimacy even in the trying days of World War Two. Lewis posits that "there has never been any such thing as 'normal' life and that if the search for knowledge and beauty must be postponed until man is altogether secure, those things will never be enjoyed" (Kilby, 1964, p. 183). If a connection is to be made between two worlds, these leisure activities need not to be replaced with a totally different one but they can be exploited to supernatural ends. Even the intellectual life often becomes the appointed road to the supernatural world which was manifested through Lewis's own experience. Thus, education should be a main channel through which to develop the full potential of human capacity to enjoy the truth, the good, and the beauty in this world.

Maintaining dual objectives of education has much to do with Lewis's perspective of priority in life which constitutes the foundation of all of his works and orientation of life. He argues that there are "first things" and "second things."

> You can't get second things by putting them first; you can get the second things only by putting first things first. From which it would follow that the question, What things are first? is of concern not only to philosophers but to everyone. (1970, p. 280)

This idea of priority is keeping in line with the aforementioned distinction between "looking along" and "looking at" in "Meditation in a Toolshed." In order to highlight the perspective of priority, he pays attention to our universal concern about preserving civilization which is represented by "peace, a high standard of life, hygiene, transport, science and amusement", but gives a critical verdict on that end: "even our civilization will never be safe until we care for something else more than we care for it" (ibid., p. 280). Even our civilization was not the first things to him. It is in this context that he challenges us to set about finding out what are

the first things as the first and only practical thing which should be done if we do not know them.

Probably the most inspirational response to this issue is found in another expository book entitled *Mere Christianity* (1981). Here Lewis gives us a glimpse of the first things which has much to do with "Man's supernatural end" (1939, p. 83) that puts the natural end in perspective.

> Creatures are not born with desires unless satisfaction for those desires exists. A baby feels hunger: well, there is such a thing as food. A duckling wants to swim: well, there is such a thing as water. Men feel sexual desire: well, there is such a thing as sex. If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world. If none of my earthly pleasures satisfy it, it does not prove that the universe is a fraud. Probably earthly pleasures were never meant to satisfy it, but only to arouse it, to suggest the real thing. If that is so, I must take care, on the one hand, never to despise, or be unthankful for, these earthly blessings, and on the other, never to mistake them for the something else of which they are only a kind of copy, or echo, or mirage. I must keep alive in myself the desire for my true country, which I shall not find till after death; I must never let it get snowed under or turned aside; I must make it the main object of life to press on to that other country and to help others to do the same. (p. 115)

Lewis argues for man's supernatural end in the context, highlighting the ultimate reality of human that everyone in the natural world has the longing or nostalgia for the eternal supernatural world. Man's main end of life should be to pursue the heaven and help others do the same. Thus, Lewis laments man's blindness to the reality of heaven, eternal joy and

supreme experiences, witnessing "half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us." He likened them to "an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea" (1988b, p. 362). However, it is true that man inherently pursues the true home even in his own blind waywardness and even "by wrong routes – like a drunk man who knows he has a house but can't find his way home." This proves to be one of the most significant evidences that every human being has primordial or subconscious impulses to direct him or her to the eternal destination or their true native land, "as the caged bird struggles to return to the woods" (Lewis, 1964, p. 84). The restoration of the balanced sense of human condition straddling this world and the other one through the perspectives of "first things" and "second things" is laid as the foundation on which to pursue Lewis's thoughts on the process of education.

Process of education

Affirmation of universal moral standards (Tao)

One of the best resources revealing Lewis's educational thoughts is *The Abolition of Man* (1988a) whose subtitle is *Reflections on Education with Special Reference to the Teaching of English in the Upper Forms of Schools. That Hideous Strength* (1946), one novel of Lewis's space trilogy, is the counterpart of this expository discussion on education (Kilby, 1964, p. 101). This book is about the trends in modern thinking that seek to subordinate the human mind and soul to the processes of natural phenomena, thus bringing about the abolition of humanity. Matters of pedagogy are discussed relatively little and only as a point of departure into the true subject of this book.

In the first chapter, "Men without Chest", Lewis presents a picture of modern "value-free" intellectual sceptics as people with heads but no hearts or the qualities of "the chest"

such as courage, magnanimity, sentiment, honesty, and the like. But in seeking to reject all values we place ourselves in the tragic and ironic position of needing leaders and people with the very qualities we reject. In the second chapter, "The Way", Lewis advances his case against the "value-free" philosophy of modern education. Here he takes up the issue of "debunking" or ostensibly "seeing through" the values hidden in other peoples' thoughts. But Lewis hastens to point out that such debunking of values which enjoyed considerable academic prestige under the banner of the sociology of knowledge, tends to be used rather selectively. This self-serving selectivity tends to hide the fact that all schools of thought, all forms of knowledge, and all methods of study and models of rationality contain hidden values that give them their sense and coherence. In the final and third chapter, "The Abolition of Man", Lewis takes up the idea of "man's conquest of nature", which was so popular among the early apologists of science. But Lewis uses the examples of the airplane, the radio, and contraceptives to point out that such a vision of "man's conquest of nature" is a gross exaggeration at best, which often turns out to be the power that some exercise over others using nature as the instrument. Much of Lewis's argument in this chapter is concerned with the scientific and social control of human behaviour. Regarding these efforts, Lewis asks the essential question: to what end? An answer to such a question necessarily invokes certain values, little more than secularized versions of the *Tao* (the Chinese expression for a moral order which reflects the order of the universe). And so the very people who reject the *Tao* as pre-scientific end by appealing to the *Tao*'s guidance for their scientific efforts.

This seminal essay defends the objectivity of values such as goodness and beauty over against the modern emotive view that these qualities are merely in the mind of the beholder.

> Until quite modern times all teachers and even all men believed the universe to be such that certain emotional reactions on our part could be either congruous or incongruous to

> it – believed, in fact, that objects did not merely receive, but could *merit*, our approval or disapproval, our reverence or our contempt. (1988a, pp. 433-434)

If values are objective, one person may be right and another wrong. Lewis argues that this case is even applied to the perception of certain scenery such as waterfall, mountain, river or flowers. For instance, if one says that "the waterfall is sublime", and another says that it is "pretty", only one of them is right. The waterfall has to be given an attribute of sublimity rather than the one of prettiness. Here, Lewis asserts, along with other classical writers and philosophers, that having right sentiments of scenery or objective things is as important as having right perceptions over some actions in developing a good human nature. It is true that there are many people who lament the decline of appreciative actions for the parents, elders, and teachers these days but a lesser number of people who are concerned about the depreciative attitude of our surroundings such as flowers, trees, air, water and animals. However, just as the depreciation of other humans leads to the disintegration of human relationship in a societal level as well as a familiar level, the wrong attitude towards objective things leads to despicable behaviours such as illegal logging, air or water pollution, poaching of animals, and conspicuous consumption. They are only a small step towards a serious environmental catastrophe which is felt almost everywhere in the world. Besides, appreciation of objective things is significantly related to our emotional well-being in a positive or negative way. For instance, if we pass by a place decorated with some flowers, we can have a certain perception that they are pretty or just ordinary or not agreeable at all. The most serious case is not to take a glance at them at all. If we have the perception that they are pretty, we will be happy or feel pleasant with it, but if we have the other perception or no perception at all, we won't be affected in either way or we will be unhappy or feel unpleasant.

The flowers do not seem to be affected at all, but our emotional well-being is directly influenced by our own appreciation of depreciation of them.

A similar situation exists over the goodness or badness of an action. Judging goodness or badness is not simply a matter of opinion. Lewis argued indeed that there is a universal acknowledgement of good and bad over matters such as theft, murder, rape, and adultery - a sense of what Lewis called the *Tao* for brevity's sake - which has been called variously Natural Law or Traditional Morality or the First Principles of Practical Reason or the First Platitudes. He went on to claim that the same fundamental principles of morality can be discerned in all the great religions and philosophical traditions of the world. The appendix to *The Abolition of Man* is intended to document this claim with extensive quotations from these resources. Though the specifics may differ, the general outline is the same throughout all cultures.

Cultivation of right sentiments

One of the major points Lewis is making in this expository essay is that training in moral virtues is a matter of training the sentimental judgement for practical purpose because true education is not only of the mind but also of the sentiments. Lewis (1988a) emphasizes that 'without the aid of trained emotions the intellect is powerless' (p. 437) in discovering 'the first principles' (p. 434) of ethics or of moral action. He further mentions that the task of education is not to 'fortify the minds of young people against emotion' (p. 433), but to cultivate their sensibility against 'pure reasoning' (p. 440) or 'extreme rationalism' (p. 454). (see Caranfa, 2007, p. 113) No one can deny that formal educational environments work to control and suppress the display of emotion while, at the least, emotions tend to be ignored in educational contexts. It is only recent decades that an emphasis has been given on the importance of emotion in teaching and learning, not least because of the emergence of the

insights of multiple intelligences and emotional intelligence. Specifically Gardner's theory includes interpersonal intelligence and intrapersonal intelligence by pointing toward the affective domain. Even in his theory, however, an emphasis is given on cognition (i.e., how to 'understand' others and ourselves), not specifically on emotion (Kassem, 2002, p. 364). In no way does Lewis intend to denigrate the function of cognition in educational contexts but he strikes the balance between reason and sentiments because of conspicuous emphasis on cognition and prominent lack of attention to the emotive state of contemporary students.

> For every pupil who needs to be guarded from a weak excess of sensibility, there are three who need to be awakened from the slumber of cold vulgarity. The task of the modern educator is not to cut down jungles but to irrigate deserts. The right defence against false sentiments is to inculcate just sentiments. (ibid., p. 433)

Lewis's position on emotion is not new at all. He is found to stand in the stream of classicists (e.g., Coleridge, Traherne, St. Augustine, Aristotle, Plato, and Confucius) from antiquity when he makes mention of this perspective. Classical education places a high value on affections strongly about what is genuinely right or wrong. Aristotle held that the aim of education was to make the pupil like and dislike what he or she ought to like and dislike. In *The Republic* Plato states that the student is to be encouraged to hate the ugly and to give praise to beauty. For Plato the head is to rule the belly through "the chest", that is, reason must rule sentiment through a passion for truth (perhaps a rightly informed conscience) (Lindsley, 2005, p. 151). All of these classicists taught that it is possible to have just sentiments, i.e., responses to nature and events that are appropriate to the object or situation, but that such responses are not natural. They have to be learned, and students learn them through training that emphasizes the creation of habitual responses.

Lewis concluded that modern culture has produced people "without chests" – the seat of emotions organized by trained habit into stable sentiments, and the indispensable 'liaison officer' between man's head (the seat of reason) and his belly (the seat of instincts) (ibid., p. 437).

> In a sort of ghastly simplicity we remove the organ and demand the function. We make men without chests and expect of them virtue and enterprise. We laugh at honour and are shocked to find traitors in our midst. We castrate and bid the geldings be fruitful. (ibid., p. 438)

Against the educational trend to produce beings who lack stability and full humanity, sentiments which are indispensable link between intellect and instinct should be trained to accept and act in harmony with stable values, those of practical reason or natural law, those of duty, justice, mercy, love, kindness, and so on. The choice, Lewis says, is really between accepting this thesis or doing without the *Tao* altogether. "Having mastered our environment, let us master ourselves and choose our own destiny," he urges. "Let us decide for ourselves what man is to be and make him into that; not on any grounds of imagined value, but because we want him to be that" (ibid., p. 448).

How can we cultivate right sentiments? To this critical question, Lewis unambiguously points at the path to the production of right sentiments in "Our English Syllabus": "by steeping the pupil in the literature both sacred and profane on which the culture of the community is based" (1939, p. 81). He already recognizes the value of literature to teach what is useful, to honour what deserves honour, to appreciate what is delightful (1964, p. 214). In *An Experiment in Criticism* (1961), however, Lewis expounded the further value of literature. Through the process of reading literature, he argues, "we seek an enlargement of

our being" because good reading has something in common with romantic or moral or intellectual activities (p. 137). In love, in virtue, and in the pursuit of knowledge, each reader not just maintains and empowers the self but go out of it, lift it out of its provincialism, and heal its loneliness. "Obviously this process can be described either as an enlargement or as a temporary annihilation of the self", only to regain the self (p. 138). The man who is contented to remain only himself is tantamount to a prisoner.

On the other hand, Lewis argues, "literary experience heals the wound, without undermining the privilege, of individuality. There are mass emotions which heal the wound; but destroy the privilege" (p. 140). But in reading great literature I become a thousand man transcending myself and yet remains myself. I "am never more myself than when I do" (p. 141). This value of literature may have positive implications for the current educational trends that "schools are becoming increasingly successful in crushing individuality and creating a passive response to environment" (Kilby, 1964, p. 178). Against all the odds, however, Lewis was a firm believer in the uniqueness of each individual who dreams of more rebellion, favours less "togetherness", and needs some place where the "utterly private" can exist (ibid., p. 178). He exudes the conviction of unique individuality in many literary works, e.g., in *The Problem of Pain* (1962).

> God … makes each soul unique. If he had no use for all these differences, I do not see why He should have created more souls than one. Be sure that the ins and outs of your individuality are no mystery to Him; and one day they will no longer be a mystery to you… You soul has a curious shape because it is a hollow made to fit a particular swelling in the infinite contours of the divine substance, or a key to unlock one of the doors in the house with many mansions. (p. 147)

Transformation of inner self

That should not be the end of story. Lewis is not just content with the affirmation of the universality of moral standards and the cultivation of right affections of students as unique creatures in educational process. He is also concerned with the transformation of inner self of each student. The process must be a painful and frustrating experience like the case of Eustace's transformation in *The Voyage of the Dawn Treader* which includes the gnarled mess of his dragon skin cutting away through the lion's tear by its claw (Lewis, 1994) but it should be an essential part of true educational process. Lewis asserts that "good man" or "human" is nothing more or better than the person who has been transformed in the realms of character as well as intellect and emotion. Quite odd as it seems, however, the crux of Lewis's proposal to the way of inner transformation involves 'pretending' because he believes that "the only way to get a quality in reality is to start behaving as if you had it already."

> What is the good of pretending to be what you are not? Well, even on the human level, you know, there are two kinds of pretending. There is a bad kind, where the pretence is there instead of the real thing; as when a man pretends he is going to help you instead of really helping you. But there is also a good kind, where the pretence leads up to the real thing. When you are not particularly friendly but know you ought to be, the best thing you can do, very often, is to put on a friendly manner and behave as if you were a nicer person than you actually are. And in a few minutes, as we have all noticed, you will be really feeling friendlier than you were. Very often the only way to get a quality in reality is to start behaving as if you had it already. That is why children's games are so important. They are always pretending to be grown-ups – playing solders, playing shop.

> But all the time, they are hardening their muscles and sharpening their wits, so that the pretence of being grown-up helps them to grow up in earnest. (1981, p. 160)

Here Lewis summons us to renounce the prevailing pretence in favour of the right kind of pretence in order to be transformed internally. The latter is diametrically different from the former one. If the bad kind of pretending is akin to hypocritical attitude, the good kind of pretending is tantamount to principled action. Hypocrisy is doing or saying something I don't sincerely believe. Principled action is doing what I know is right even when I don't feel like doing it. Lewis argues here that doing what I don't feel like doing can change my feeling. It is a time-honoured principle proposed by the last fifty years of social psychology and clinical psychology ("we are as likely to act ourselves into a way of thinking as to think ourselves into action", Myers and Jeeves 1987, p. 169) and William James ("Action seems to follow feeling, but really action and feeling go together; and by regulating the action, which is under the more direct control of the will, we can indirectly regulate the feeling, which is not", cited in Jeary, 2004, p. 52). Furthermore, this perspective which various streams of evidence have converged to establish is no different from the ideas of classicists, e.g., Aristotle's (1943) idea of inner transformation. He also understands that the way to transform inner self is through right action:

> A just man becomes just by doing what is just, and a temperate man becomes temperate by doing what is temperate, and if a man did not so act, he would not have much chance of becoming good. But most people, instead of acting, take refuge in theorizing; they imagine that they are philosophers and that philosophy will make them virtuous; in fact, they behave like people who listen attentively to their doctors but never do anything that their doctors tell them. (1943, pp. 104-106)

Viewed from another angle, Lewis's argument that right kind of pretence is likened to children's play or games has deep resonance for the contemporary studies related to the effect of children's play on their learning and development. For example, Vygotsky (1978) argues that play is a dynamic interplay between the child's inner world and the external world, and he perceives play as the most significant source of development of consciousness about the world. Thus, "play is the source of development and creates the zone of proximal development" and in play "a child always behaves beyond his average age, above his daily behavior; in play it is though he were a head taller than himself" (p. 102). Besides, Vygotsky stresses two essential and interrelated components in both social role-plays and rule-based games: imaginary situations and abstract rules. Out of this context emerged a crucial aspect of play: The rules of play become, "rules of self-constraint and self-determination", because children self-consciously impose rules on themselves in the imaginary situation of play, rather than simply receiving them from others (1967, p. 10). Upon reflection on these aspects of Vygotsky's perspective on children's play, Nicolopoulou, Barbosa, lgaz, and Brockmeyer (2010) argue that play is not simply a children's playful entity, but can be children's self-directed learning model of activity where they can experience the potential realities inherent in that exercise. Thus, they propose two implications which plays can assume. First, they can promote both children's cognitive & linguistic development and their social competence, e.g., self-control and cooperation. Second, if the play element can be systematically integrated into the curriculum that it can simultaneously engage children's enthusiasm, initiative and creativity, we can tap play's value for the their learning and development.

In the same line of argument, given the increasingly dynamic nature of good pretending in students' moral and spiritual development, another major concern to emerge for teachers has to do with the relation of the effect of good pretence to playing certain roles given to students based on the occasions they are or will be engaged in. Psychologists have long been

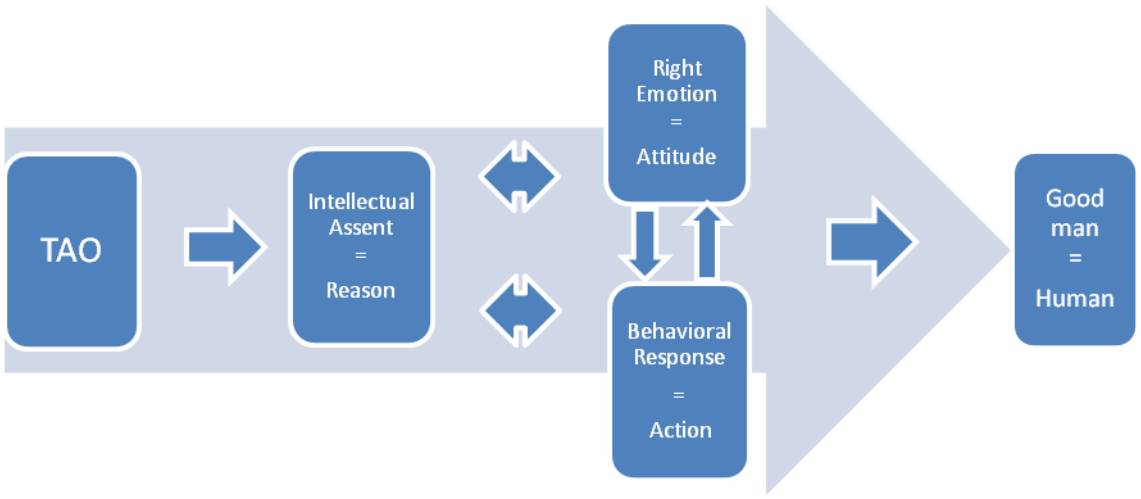
concerned about the challenge of accommodating ourselves to certain roles and the powerful effect of occupying a social role, not least because we may end up absorbing the role into our personalities and attitudes. Just as Myers and Jeeves (1987) indicate, "Participating in destructive roles can therefore corrupt a person. Soldiers, for example, almost unavoidably develop degrading images of their enemy" (p. 166). Although a new role may at first feel less than genuine, we soon get over the initial uneasiness of being artificial as we become acclimated to the role. Tournier's (1957) argument for "resigning ourselves to this indissoluble connection between…the person and its personages" (p. 69) also lends itself particularly well to the exploration of the effect of playing different roles on our lives. He notes that life requires us to take on a number of "personas" or "personages," which can never perfectly reflect our true inner self: "with one friend we are the serious thinker; with another, the wag; we change our demeanor to suit each new situation" (p. 69). Anxiety and sense of phoniness often ensue. At this juncture, Tournier stresses that we need to redefine how we think of the self and what it means to be an authentic person. While each of us has a distinctive inner personhood, we cannot expect to finally discover it through the process of stripping away the outward personas – like peeling off the outer layers of an onion. Indeed, our personhood is reflected *through* the roles which we take on and cannot be understood apart from them (Smith 1993). The key is to "undertake the formation of a personage for ourselves, seeking to form it in accordance with our sincerest convictions, so that it will express and show forth the person that we are" (Tournier, 1957, p. 78).

The argument so far could be summarized into the following diagram (Figure 1). Inner transformation starts from Tao, the universal principles acknowledged across all the cultures and religions, which can be translated into rational acknowledgement or intellectual assent. The use of reason can produce both/either right emotions and/or behavioural responses. The reverse is also true. An affective capacity and decisive action provide the 'raw material' for

fostering rational self-determination in Tao. Now, emotional element is the basis of our attitudes and behavioural aspect is the core of action. However, these two elements can influence each other, i.e., attitudes can trigger action and action is the source of affective change and attitudinal growth. As a corollary, in order to effect attitudinal change and growth, we should harness the direct link between our will and behaviour while acknowledging the complementary nature between attitudes and action. As we repeat good behaviours and right roles based on rational self-determination in Tao, they will strengthen the potent effect of taking on various personas on our attitudes, culminating in the formation of "good man" or "human" in each student. If we concur with the argument that "To cultivate in children the character that feels the force of right reason is an essential purpose of education in any society" (Gutmann 1987, p. 43), we would do well to capitalize on the synergistic relationship among reason, attitudes and action, with the emphasis on the potential effect of action on attitudes.

Figure 1

Universal Routes to Inner Transformation



Pedagogical implications

Lewis is less concerned with disparaging (vocational) training than striking the balance between vocation training and education. If he was wary of the skewed tendency of education towards training in his contemporary times, we should be more so in our times. In many educational scenarios based on managerial system, the hypocrisy of "getting along in the world" is taught at the expense of real virtues (Kilby, 1964, p. 178). Our students can't just be a business man or a scientist or a technician. They must also be good men or humans: well-rounded persons represented by the attitude of pursuing knowledge for the sake of learning and making the right emotional and behavioural responses to the truly universal values (*Tao*). That is their second career as humans whatever career they are engaged in (Kreeft 1984, p. 32). Likewise, against all the odds, the uniqueness of each individual student should be promoted and educators need to think of the ways to help them, as the unique persons God has made them, be stretched in the service of people, so that nothing He has given them is wasted. In this context, that significant distinction between "looking at" (or "second things") and "looking along" (or "first things") should find its way into the mindset and worldview of students. Encourage them to enjoy the second things in their lives represented by leisure activities and learning opportunities with a thankful heart, remind them to follow the pointing fingers of the second things, and challenge them to keep alive the longing or nostalgia for their true home, the first things.

In order to achieve the goal of developing an educated man, we should make the most of literary experiences and liberal studies as a main avenue toward the transformation of inner self of each student. In order to show the example of connection of the literary experiences with inner transformation, let us return to the Narnia stories and pay attention to one particular aspect to the stories. It is that Narnia stories show a complete acceptance of the Tao, of the conventional and traditional moral code. Humanity, courage, loyalty, honesty, kindness,

and unselfishness are virtues. This aspect is of vital importance because we take into consideration that many readers of them are still youngsters all over the world. But the best part of this aspect is that they are learning moral values in the best and perhaps only effective way. Children who might perhaps object to the code if they were taught it in schools and religious functions accept it easily and naturally when they see it practiced by the characters they love.

Besides, these literary experiences need to be combined with the healthy dose of right action and behaviours, not least because consistent behaviour with a direction or deliberate action with a purpose can create a reality in our character through the process of gaining momentum as a real interest or attitude in that direction takes hold. Thus, we need to give students more opportunities to experiment more diverse ideas and experience multiple roles in order to develop their endurable character as well as specific practical skills. Just as in the case of learning how to swim they need to act and act on the reason that water will support them, so in other cases of learning various life skills and developing character they need to proceed to them by repeated practice as if they had them (Lewis, 1966, p. 365). Conventional wisdom and modern education have insisted that our attitudes and personality determine our behaviour. They seem to be the beginning of students' moral development in the sense that they can precede action in the lives of students. For the sake of balance, however, we should also appreciate the complementary proposition: The attitudes most likely to affect our actions are those that we form by experience. Changes in attitude resulting from spoken persuasion of teachers are less likely to endure and influence subsequent behaviour than attitude changes emerging from student's own active experience. What's needed is to have students rehearse and act on what they hear (Myers & Jeeves, 1987, pp. 163-175).

Lastly, let me touch on the issue that the word "learning" has many kinds of negative connotations in students' mind all over the world. It is regarded as a diametrically opposite

concept to “playing” or “enjoying” to the ears of them. They don’t even think of the possibility of learning and enjoying going hand in hand together. That’s why they hold on to every minute of recess time or each day of vacation but are eager to see every minute of class time and each of school days go away as quickly as possible. However, this attitude is a far cry from the realities of learning experiences revealed in psychological researches. Nothing makes us happier than learning the things we are greatly interested in. Interest or excitement or affection or enthusiasm is the core element of learning in the truest sense of the word. This learning experience is akin to what Csikszentmihalyi (1996) calls ‘flow’ or total engagement, a psychological state felt when interacting with an object of high interest. Feelings of ‘excitement’, ‘fun’ and ‘happiness’ can be mentioned in association with the overall learning experiences. Let us be reminded of the original meaning of “school”. That word has the concept of “enjoying life” in its own etymological origin in Greek, *scholē*, meaning “leisure”. School is the place where students learn how to do in their leisure or they enjoy leisure time to the fullest sense, which can be the foundation of their lifelong learning or the adventure of enjoying leisure. We cannot be happy even though the world peace is achieved tomorrow unless we find what we are greatly interested in and pursue it now. It should be educators’ responsibility to keep on failing to reverse the perception of learning in students’ mind.

G. K. Chesterton once said, “The great human dogma is that the wind moves the trees. The great human heresy is that the trees move the wind” (1968, p. 92). The former view was the one held by most of humankind through most of its centuries; it was only recent years, Chesterton said, that a new breed of heretics had emerged who blandly hold that the visible accounts for the invisible. One of the most perplexing statistics facing the educational community in the West, one of the three mind-moulding institutions in favour of the latter view in recent decades, makes it absolutely imperative to champion the timeless truth that the

invisible accounts for the visible in such a time as this. We teachers are building up the invisible of our students for their future and the future of our society and the world.

Acknowledgement

This paper is an extension of work originally reported in the International Conference on Humanities held June 14-16, 2011, in Pulau Pinang, Malaysia.

References

Aristotle. (1943). Nicomachean ethics, Ⅱ. In L.R. Loomis (Ed.), *Aristotle: On man and the universe* (pp. 100-112). Roslyn: Walter J. Black.

Caranfa, A. (2007). Lessons of solitude: The awakening of aesthetic sensibility**.** *Journal of Philosophy of Education, 41*(1), 113–127.

Chesterton, G. K. (1968). *Tremendous trifles*, Beacons-field: Darwen Finlayson.

Csikszentmihalyi, M. (1996). *Creativity: Flow and the Psychology of Discovery and Invention.* New York: HarperCollins.

Duriez, C. (2000). *The C. S. Lewis encyclopedia*. Wheaton: Crossway Books.

Green, R. L., & Hooper, W. (1976). *C. S. Lewis: A biography*. San Diego: Harcourt Brace & Company.

Gutmann, A. (1987). *Democratic education*. Princeton, NJ: Princeton University Press.

Jeary, T. (2004). *Life is a series of presentations*. New York: Fireside.

Kassem, C. L. (2002). Developing the teaching professional: What teacher educators need to know about emotions. *Teacher Development, 6*(3), 363-372.

Kilby, C. S. (1964). *The Christian world of C. S. Lewis*. Grand Rapids: Eerdmans.

Kilby, C. S. (1984). Holiness in the life of C. S. Lewis. *Discipleship Journal, 22*, 14-16.

Kreeft, P. (1984). *The best things in life: A contemporary Socrates looks at power, pleasure, truth & the good life*. Downers Grove: InterVarsity Press.

Kreeft, P. (1994). *The shadow-lands of C. S. Lewis*. San Francisco: Ignatius Press.

Lewis, C. S. (1939). Our English syllabus. In *Rehabilitation and other essays* (pp. 81-93). London: Oxford University Press.

Lewis, C. S. (1955). *The abolition of man*. New York: Macmillan.

Lewis, C. S. (1961). *An experiment in criticism.* Cambridge: Cambridge University Press.

Lewis, C. S. (1962). *The problem of pain*. New York: Macmillan.

Lewis, C. S. (1964). *The discarded image: An introduction to medieval and Renaissance literature.* Cambridge: Cambridge University Press.

Lewis, C. S. (1970). Meditation in a toolshed. In W. Hooper (Ed.), *God in the dock* (pp. 212-215). Grand Rapids: Eerdmans.

Lewis, C. S. (1981). *Mere Christianity*. New York: Macmillan.

Lewis, C. S. (1988a). *The abolition of man*. In L. W. Dorsett (Ed.), *The essential C. S. Lewis* (pp. 428-466). New York: Macmillan.

Lewis, C. S. (1988b). Weight of glory. In L. W. Dorsett (Ed.), *The essential C. S. Lewis* (pp. 361-370). New York: Macmillan.

Lewis, C. S. (1994). *The voyage of the Dawn Treader.* New York: HarperCollins.

Lewis, W. H. (Ed.). (1966). *Letters of C. S. Lewis.* Glasgow: Harper Collins.

Lindsley, A. (2005). *C. S. Lewis's case for Christ*. Downers Grove: InterVarsity Press.

Myers, D. G., & Jeeves, M. A. (1987). *Psychology through the eyes of faith*. New York: HarperCollins.

Nicolopoulou, A., Barbosa, A., lgaz, H., & Brockmeyer, C. (2010). Using the transformative power of play to educate hearts and minds: From Vygotsky to Vivian Paley and beyond. *Mind, Culture, and Activity, 17,* 42–58.

Sayer, G. (1988). *Jack: A life of C. S. Lewis*. Wheaton: Crossway Books.

Schwartz, T., & Gomes, J. (2011). *Be excellent at anything*. London: Simon & Schuster.

Smith, M. B. (1993). *Overcoming shyness*. Downers Grove: InterVarsity Press.

Tournier, P. (1959). *The meaning of persons*. New York: Harper & Row.

Vanauken, S. (1977). *A severe mercy,* New York: Harper and Row.

Vygotsky, L. S. (1967). Play and its role in the mental development of the child. *Soviet Psychology, 12*, 6–18.

Vygotsky, L. S. (1978). *Mind in society*. Cambridge: Harvard University Press.